# A SERMON

PREACH'D AT

St. *ANDREW*'s, Dublin,

Before the Honourable

HOUSE of COMMONS,

On *SATURDAY* the 30*th* of *January*, 1741.

Being the Day of

# The Martyrdom

Of the Bleſſed

King *CHARLES* Iſt.

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By the Reverend Mr. *John Chriſtian*, A. M. Vicar of *Kill*.

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*Lunæ, 1° Die Februarij, 1741.*

ORDER'D, that the Thanks of this House be given to the Reverend Mr. *John Christian* for the excellent Sermon by him preach'd before this House upon *Saturday* last at St. *Andrew*'s Church, and that he be desir'd to print the same, and that Mr. *John Bourke* and Mr. *Thomas Lebunte* do acquaint him therewith.

ISAAC AMBROSE and BURDETT WORTHINGTON, } Cl. Parl. Dom. Com.

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# SERMON

## Preached *January* 30, 1741.

1ſt. CORINTHIANS, Chap. x. Verſe 11.

*Now all theſe Things happen'd to them for Enſamples; and they are written for our Admonition, upon whom the Ends of the World are come.*

GOD's Judgments are always the Effects of Sin; and whilſt his Providence ruleth over the Nations on Earth, Contempt of, or Diſobedience to his ſacred Laws will draw them under ſome evident Inſtance of his Divine Wrath. The Annals of all Kingdoms are full of remarkable Acts of his Juſtice, in the various Methods of it's Execution, either by Sword, Famine, Plague, Changes of States, and Revolutions in Government, and repreſent to ſucceeding Ages, both the Cauſes of their Diſorder, and Nature of their Puniſhments, as Warnings againſt the like Provocations, and Examples of their ſad Effects.

Thus St. *Paul*, in this Chapter, to deter the Chriſtians of his Time from joining with the *Gnoſticks*, in the Heathen Idolatrous Feaſts, introduces his Caution with a Relation of Divine Judgments inflicted on the *Iſraelites*, for their Luſts, Murmurings, Ingratitude, and Diſobedience; tho' under the Advantages of God's Covenant and Promiſes, expoſes their Guilt, and infers from the Event; All theſe Things happened to them for Enſamples, and are written, or recorded, for the Admonition of ſuch as ſhould live under the Chriſtian State.

The Remembrance of publick Calamities, and the Death of extraordinary Perſons affecting the *Jewiſh* Community, were preſerved among them by Anniverſary Faſts; this returning Acknowledgment of their Sins and the Divine Diſpleaſure, retaining a more authentick Proof of the Truth of Facts, and fixing a more lively Impreſſion of Diſtreſs in the Mind, than the Erection of Statues, Monuments, and National Inſcriptions of the Events.

† Thus Faſts were eſtabliſh'd for the Death of *Moſes* and *Joſhua*, the unhappy End of *Nadab* and *Abihu*, taken off by a ſpecial Vengeance; the Loſs of good *Joſiah*, and the Murder of *Gedaliah*; Precedents for the Appointment of this Day's Humiliation and Faſting by our Legiſlature, for the Martyrdom of King CHARLES the Firſt, to continue a Senſe of the Guilt and Folly of the Times, which conſpired in ſo execrable a Piece of Iniquity; and to avert thoſe Judgments that Innocent Blood ſhed might (without Abhorrence of the Crime) continue to lateſt Poſterity. A Day! wherein the Power of Darkneſs ſhewed its Malignity; preceding Years, the moſt unnatural Diſcord and Confuſion; ſucceding Years, the Luſt of Uſurpation and Tyranny; which in Circumſtan-

† *Appar. biblicus Heb. Ant.*

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ces, among all the unhappy Examples of *Engliſh* Monarchs, never had a Precedent, and may never have a Copy.

In Imitation of the Apoſtle's Introduction of former Facts and Sufferings, both for the Admonition and Inſtruction of ſucceeding Generations, that a Proſpect of their Evil Conſequences may be a Guard againſt their Principles; The Order of the Subject (where Truth and Sincerity cannot offend) leads to an Enquiry of the Religious, and Political Diſtempers in this Reign, which produced ſo unnatural a Rebellion, and inhuman Parricide; that a Judgment may be formed, how much it is a National Concern and Intereſt, to maintain that Reverence and Worſhip due to Almighty God, which are the Conditions of his Protection; that Union and good Underſtanding between Prince and People, depending on a Legal Adminiſtration, and Dutiful Subjection.

The Diſtempers in Religion were Impiety, Popery and Hypocriſie; the firſt corrupted Mens Morals, the ſecond inflamed their Paſſions, and the laſt, thro' the Advantage of Confuſion, by Artifice and Diſſimulation, overturn'd the Conſtitution, and deſtroy'd the King.

Where the Divine Laws and Solemn Duties of Religion, by Influence and evil Cuſtom are brought into Contempt, a Senſe of thoſe Obligations which are the Bonds of Peace, as well as Righteouſneſs of Life, is immediately loſt: Allegiance withdrawn from the King of Heaven, inclines to all other Acts of Diſobedience; for once the Paſſions are off their Guard of the Fear of God, and Awe of his over-ruling Power; Juſtice and Integrity are laid aſide, Duty deſerts its Station, and Licentiouſneſs leads into all unbecoming Liberties, that can diſhonour a moral Government, and diſturb the ſocial State: It is but a juſt Judgment, that the All-wiſe Providence,

dence, who poureth out his Indignation on the Nations which call not on his Name, ſhou'd ſuffer Mens Sins to be their own Executioners; and the Irreverence they ſhew'd to his gracious Protection, become an Inſtument of Vengeance, in exerting their Impieties againſt each other. A baſe Degeneracy not only appear'd among the low and vulgar Herd, but even in the Examples of high Stations and Characters at Court: The Saboaths were publickly polluted; the Violation of them defended by Power; pure Religion generally hung looſe; and if but an outward Conformity was kept up to the eſtabliſh'd Church, and an immoderate Averſion for all diſſenting Opinions; the ſincere Chriſtian Parts, true Devotion, Charity, Gentleneſs, Meekneſs, and brotherly Love, might be ſacrificed to every occaſional Vice and partial Intereſt. Such a Situation, from its own noiſom Fogs and infectious Vapours, cou'd not draw down a Divine Bleſſing, to make the Laws the Rule both of Government and Obedience; ſocial Offices will fail, where Chriſt's Precepts, their Foundation, are removed; and Affection alienated from the Honour of the Creator, and Submiſſion to his Divine Inſtitutions, have no Regard to any Principles, but what anſwer their Ambition, or Avarice, corrupted Views, and ſcandalous Luxury.

Popery was the next great Incentive to the Nation's Diſorder: The Marriage of the King with a Popiſh Princeſs, tho' a Daughter of *Henry* the fourth of *France*, was an unfortunate Circumſtance, which not only allured vaſt Numbers of that Profeſſion into *England*; but even formed a Medley of the two Religions at Court, which receiv'd all the Indulgence, that the Stations, or Safety of the Miniſtry wou'd allow, or cou'd provoke a National Reſentment. Hence Jealouſies were rais'd in the Breaſts of Proteſtants, ſenſible of the Temper of that Religion when triumphant, and of the defeated Attempt of the Gun-powder Plot in the preceding Reign.

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The diſſaffected Papiſts in this Kingdom, at that Time gathering Strength and Inſolence under the general Diſtractions, the Rebellion and Maſſacree ſoon following; all the Miſeries that attended thoſe dreadful Conjunctures were imputed to a ſecret Influence, and charged either on a Weakneſs or Treachery in the Adminiſtration.

Doubtleſs, it was a Popiſh Intention, not only to extirpate the Proteſtants in *Ireland*, but alſo to foment every Trouble to the King; that either loſt by the Rebellion, or falling into their Power, they might have the Queen at their Devotion, the Princeſs under their Tuition, and ſo unite the Struggle of the Parties in both Nations, for reſtoring their former Government and Superſtition. If this was not the View, yet great Lengths were run for ſuſpecting it; and tho' the King had more Virtue than all the Male Branches of his Family, was conſtant in the Proteſtant Principles, and firm to the Eſtabliſh'd Church, which he ſhewed under all Tryals; yet cou'd He never extinguiſh the Calumnies of Hatred and Prejudice, which the third Diſtemper of the Nation, Hypocriſie, had raiſed againſt him, but by the entire Loſs of his Life, or Dignity.

The Partiſans of this Stamp were made up of all wild, looſe, and enthuſiaſtical Principles, affecting an Independency both on Church and State; Enemies to the Conſtitution, and Favourers of Anarchy; who ſtruck not only at Kingly Government, but at the Epiſcopal Order, and by a Cry of Reformation, from the ill Conduct of ſome principal Men in the Management of Affairs, took Occaſion to repreſent both, as inconſiſtent with the general Good of the People. The Faults of the Miniſtry, for which ſome of high Diſtinction afterwards ſuffer'd (and deſervedly, if criminal) were charg'd on the King, the Miſtakes or Imprudence of a Biſhop on the whole Order;

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the Malignity infuſed it ſelf into Numbers; the Poiſon ſpread into Arms and Inſurrections, and under Colour of the Fear of Popery, and Purity in Religion, their dark Schemes were purſued, till prepar'd for an open Rupture.

Thus was the Nation convulſed in its religious Frame, from its own Impiety and Diſſolution of Manners: Thus, was the King from a fatal Alliance, that ever perplexed a Proteſtant Government, labouring between two great Difficulties, an Endeavour to ſupport his Dignity, and ſuppreſs Diſaffection: Thus, was the Church diſtreſs'd with the Attacks of Papiſts, and Inſinuations of Hypocrites; till falling with Monarchy, was Eclipſed under the Cloud of Uſurpation.

The Political Diſtempers, were an Abuſe of Power in the Adminiſtration, and an Abuſe of Liberty in the People, the one ſtretching the Prerogative, the other Reſentment into Exceſs: The Safety of a Prince can never rightly ſubſiſt but in the Hearts of his People, nor the Welfare of the People but in the Legal Government of the Prince; according to the Royal Martyr's own preſcribed Maxim, which ſhewed a Judgment contrary to his Miniſters Practice, that the King's Prerogative is to defend the Subjects Liberties, and the Subjects Liberties ſtrengthen the King's Prerogative; for as the End and Uſe of Parliaments are to keep the whole Frame of the Conſtitution in a Narional Ballance, that the Parts united may compoſe the entire Legiſlature, conſulting and providing for the common Good; ſo any Acts depending on the Whole, and performed but by a Part, become lame and imperfect, thro' a Separation of the Union; for by diſmembring the Body, in dividing the Hands from the Head, Peace and Order cannot proceed; the Want of Conſent and Concurrence turning the Adminiſtration out of its natural Channel, to ſwell over Bounds inconſiſtent with the Publick Safety and Happineſs.

In the Beginning of this Reign, when Parliaments were aſſembl'd the King was eaſie, and the People ſatisfied; but when for twelve Years Intermiſſion, thro' the Will of the Miniſtry, this Branch of the Conſtitution was ſuſpended, many illegal Steps were taken, the Judges temporiz'd, and Taxes were levell'd, which ſowr'd the Minds of all Subjects independent on the Court, alienated and diſtemper'd their Affections, gathering into that Bulk of ill Humours, which converted Rage into Rebellion.

On the other Side, when the Neceſſity of Affairs oblig'd the Calling of a Parliament; the ſame Neceſſity, by a fatal Grant, gave up the Power of diſſolving it; the laſt Refuge of the Crown in perilous Conflicts, till Paſſions are abated: Hence followed a Storm of Indignation, the Royal Authority weaken'd, Vengeance ſhowr'd on the Miniſtry; no moderate Conceſſions cou'd appeaſe, no Limitations gratify, but ſuch as wou'd change the ancient Form of Government, and convert its glorious Structure into a deſolate Ruin: The King and the Houſe of Lords were voted down; all Ravages committed, on the Laws and Religion, till the Uſurper had ſo pack'd his Party, and modell'd the Army, as to bring his Purpoſes to bear, and reign the Nation by his Power; fought, conquer'd, captivated the King; and under a monſtrous, unprecedented Form of Juſtice, condemn'd, executed, and ſpill'd the innocent Blood of the Royal Sovereign: For this was not an Act of the Nation, which all honeſt, ſober, and human Thoughts muſt deteſt and abhor; not an Act of the Commons, for they were ſo alter'd, remov'd and expell'd, till they became like the prevailing Faction of a Ship's Crew turned Pyrates, aſſuming the Command, and ſtill retaining their Characters, in the original Commiſſion and Indentures, with an unmerciful Diſpoſition and lawleſs Power.

Tho' the Aſſaſſination of *Julius Ceſar* in the Senate had ſome Pretence for Liberty, yet the Conſpirators did not preſume to proceed on it by a Form of Juſtice; tho' the *Engliſh* Government widely differ'd from the *Roman* Republick averſe from Monarchy, wherein the Perſon of the King is made ſacred by the Laws, inviolable by Religion; yet this *Engliſh Brutus* and his Adhærents, with an uncommon Boldneſs in Impiety, form'd a mock Shew of Juſtice, enhanſing the Guilt by an Addition of the Solemnity, a Fact as daring againſt the Will of God, and Laws of the Land, as againſt the Honour of Crown Heads, and common Senſe and Reaſon of Mankind.

The Sum then of what have happen'd for Enſamples to us this Day, is a virtuous and good King, thro' the Impiety of the Times, ſome ill-connected Circumſtances to his Station, evil Council and wrong Diſpenſation of his Miniſters, brought by malicious and prevailing Subjects to an unjuſt and tragical Death.

A Nation, thro' the Violence of overflowing Paſſions, and rebellious Humours, divided againſt it ſelf, and by its Diviſions, and unnatural Civil Wars, made a Land of Confuſion and infamous Slaughter.

The ancient Form of Government and eſtabliſh'd Religion removed; for twelve Years lying under a Powerful Darkneſs of the Uſurper's Will and Tyranny; the whole offer'd as Inſtances of Divine Judgements, directing to Repentance, and theſe Admonitions.

*Firſt*, that it is not ſufficient for the Supreme Ruler himſelf to be religious, but that he alſo applies his Example and Authority, to ſpread the Worſhip of the true God as well thro' his Court as over the whole Nation, by Moderation, indulging

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weak or ſcrupulous Conſciences, to ſerve him according to their own Notions, in a peaceable way, by wholſom Laws, and a ſtrict Hand, ſuppreſſing Profaneneſs and a Contempt of the Divine Authority, in all Ranks and Opinions; for he that governs the World in Righteouſneſs, demands a Performance of this Truſt and Fidelity from his Vice-gerents; ſince he can turn the neglected Obligation to their own Diſadvantage, and make their Omiſſion their Puniſhment.

It is Religion, free from all corrupt Views, that muſt make Miniſters honeſt, ſincere in their Advice, and uncapable of forming any Schemes prejudicial to the Credit of the Adminiſtration, and Rights of the Nation. Without this faithful Guide, the Great want Principle as well as the Vulgar, are covetous in Place, and envious out of it, and between the different Motives of Station and Diſappointment, lay Duty in the Scale that inclines moſt to either Intereſt or Reſentment. It is Religion that muſt qualify the rude Notions and Paſſions of the People for Obedience, ſoften the rugged Spirits, and diſcipline the ignorant, and by making Men be of one Mind in a Kingdom, as well as in a Houſe, bind Affection to the Ruler, and ſupport the Throne: But where Religion has not its Influence, Licentiouſneſs will ſhew its Malignity; and if God ſhou'd permit a Legal Government to degenerate into Tyranny, for the Correction of the People, or let looſe the Madneſs of the People, Waves that know no Bounds, for the Puniſhment of of a Ruler, both may mutually claſh, till Deſtruction determines the Contention.

*Secondly*, the Caſe and Examples admoniſh, that the Art of Government in the *Britiſh* Conſtitution, lies not in dark, and ſubtile Intrigues of State, deep Politicks, and *Machiavel* Principles; but in a fair and open Execution of the Laws of the Land, enlarged, or limited by Parliaments, as the Pub-

lick Good requires; for if the Adminiſtration anſwers the Rule, Obedience muſt rely on the Adminiſtration, and whilſt this regular Connexion is preſerved for the Direction both of Sovereignty and Submiſſion, no Form of Government, leſs than what is Divine, can equal it in Beauty, Order, and Safety: Hence the Voice of the People from their Repreſentatives concurring with the juſt and reaſonable Deſires of the King, his Neceſſities are ſupplied, and their Protection continued: Hence his ruling by Law gives a Readineſs to Demand, and makes Obedience a Pleaſure; for a mutual Confidence can only be eſtabliſh'd by a mutual Dependence on Integrity and Affection.

But where the Rule is laid aſide, the Nation's Council rejected, and Laws ſuperceded; oppreſſed Liberties will groan, and enſlaved Rights ſtruggle for Relief; and once the Bounds of Duty are paſſed, and Ties of Relation broken; it is hard to determine, how far the Evil may be extended, or in what Shapes unfold its Contagion. Envy and Diſcontent will ever delight in troubled Waters, and when Opportunities are given them of ſetting their Engines at Work, they apply them, not as Remedies to relieve the diſtreſſed, or quench the publick Fire, but to make their private Advantage of the publick Wreck, and plunder in the Fury of the Flames.

*Thirdly*, the whole Community is admoniſhed, when affected by any real Grievances, to attempt their Redreſs by the moſt ſafe, mild, and dutiful Methods, ſuitable to the Nature of Obedience, and Authority of Government; not to proceed with Arms and Violence, Tumults and Inſurrections; not to propoſe any Terms injurious to the Dignity, or Safety of the Crown, but to accept of ſuch Satisfaction, as the Condition of the Times, and the Increaſe of greater Evils may perſuade: Had ſuch Conſiderations been properly attended to, the Occaſion of our preſent Humiliation wou'd never have appear'd;

Chriſtians,

Chriſtians, Brethren, Relations, Friends, Citizens, Countrymen wou'd not have ſet up Standard againſt Standard; oppoſed Arm to Arm; ſheathed their Swords in each others Bowels, and defiled the Land with its Native Blood; but more glorioufly have employ'd their Reſentment againſt the common Enemy, than their Sovereign's Life, and prevented that Stain of Ignominy, which it is a National Obligation to acknowledge.

Hence ariſes a Queſtion; What is the Difference between the Rebellion and Revolution? Since we condemn the One, and juſtify the Other, and upon the Principles of Religion, and Civil Obedience; whilſt we lament for the Fate of the Father, fix our Happineſs in the Abdication of his Son? The Combination of theſe two Caſes under one Idea, has been the Foundation of ſome religious Miſtakes, as well as Political Errors, when they are really as diſtinct in their Nature and Circumſtances, as the View of a Ship ſunk under the Power of a Tempeſt, and one drove on Rocks and Shoals, by the arbitrary Will of its Commander; as diſtinct, as a Houſe ſet on Fire by malicious Incendiaries, and one enflam'd by the Madneſs, or Paſſion of a Parent, to deſtroy all his Children and conſume his Family; nay, as different as Sickneſs and Health, Deſtruction and Preſervation can poſſibly appear.

The Rebellion overturn'd the whole National Conſtitution, the Revolution reſtored it to its original Form and Vigour; the one gave it a deadly Wound, the other heal'd all its Sores; for Life and Religion, Laws and Liberty, Right and Property receiv'd but a partial Aſſiſtance from the Reſtauration; the Succeſſion of King *James*, made new Work for their Completion; and, by his Miſcarriage and Male-adminiſtration, were brought into that Harbour, where, if our Sins prevent not, may be for ever ſecure.

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The Revolution is then the true *Æra* of Liberty; the Providential Guard of the Proteſtant Religion; the Temporal Security of the Eſtabliſh'd Church; and has left us the Image of three Nations furniſh'd with all human Bleſſings, ſinking, and recover'd, in the Memory of their Great Delwerer King WILLIAM, never to be forgotten, whilſt Popery, Slavery, and Arbitrary Power can be thought Oppreſſions; or Freedom, Property, and Liberty of Conſcience deſireable Enjoyments. A Memory, which has ſurvived all invidious Calumnies, and blaſphemous Metaphors; brought over many Converts to celebrate a Civil Cuſtom, once thought poiſonous to their natural Nouriſhment; and from the Calm of Parties, and Shame of Oppoſition, become an univerſal Signal of Gratitude. A Memory, which ever ought to give us a Senſe of our happy Situation under His Majeſty King GEORGE, whoſe Conduct guards the Rights of a free born People, and places Religion and Liberty out of all Fear and Diſtruſt; whoſe Vigilance is our Security; whoſe Safety our Peace, and the Preſervation of his Family the Dependence of all Proteſtant Hopes.

Humiliation now offer'd for Guilt contracted near a Century paſt, ſhou'd of Conſequence, produce the Effects of a National Reformation, in correcting and reſtraining ſuch Impieties, as may call down Divine Wrath on the preſent Generation; in perſuading and enforcing ſuch a dutiful Regard for God's Honour, Worſhip, and holy Commandments, as may engage his Favour, entitle us to his Mercies, and ſecure his Protection. Judgments always are impending, where Obedience is neglected, and Sins prevail; and ſince the Examples of former Ages are recorded for our Amendment, as well as Admonition; we ſhou'd be cautious of being left the like unhappy Inſtances to Poſterity, for their Inſtruction, and our Reproach.

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The Diſpenſations of provoked Providence have ſhew'd themſelves in various Appearances, both at home and abroad; and how much higher they may proceed; or in what Shape next ſtrike Terror, it is our Wiſdom to fear, and our Intereſt to prevent.

Virtue can only countermine the Arts of Vice; Religion ſupplant the Snares of Sin, and Policies of the deceitful: Health, Plenty, Proſperity demand their Aſſiſtance; Succeſs, Victory, and Peace depend on their Influence; for Righteouſneſs only exalteth a Nation, but Sin is both the Reproach and Deſtruction of any People.

Which, that the Divine Grace may make us truly ſenſible of, God grant, thro' *Jeſus Chriſt* our Lord.

To whom, *&c.*

*FINIS.*